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FOR THE GOSPEL MESSENGER.

ADDRESS AT THE ORPHAN-HOUSE,

On the Anniversary, October, 1810.

The Anniversary celebration of that very interesting Institution, (the Orphan-House) occurring during the present month, we have thought that the following discourse would be considered appropriate, by our readers generally.

AGAIN are you permitted, by the favour of the Almighty, to celebrate the annual jubilee of charity. To day, if you will hear her voice, harden not your hearts. Your steps are directed hither, by the guardian angels of the orphan. The shades of Benezet and of Howard invite you to this temple of humanity. Your country calls on you to foster this Institution of national virtue, and to cherish those children of the public. The Hebrew seems now to hear his lawgiver admonishing him "to remember the stranger and the fatherless;" and the affectionate appeal of his Saviour echoes in the ear of the Christian, "Lovest thou me? feed my lambs." This day are we all summoned by the best feelings of our hearts, and by the providence of God, to suspend business and amusement; to lay aside private animosities and party feelings; to consecrate our time, thoughts, and affections, to the service of the poor; to assemble in the house of our common father; in an affectionate circle, to offer the tribute of devotion, and to pour forth the incense of gratitude on the altar of humanity.

Fellow-citizens, of every class, and age, and denomination: you have eagerly obeyed the summons. I see before me a numerous and anxious assembly, convened not to listen to strains of eloquence, or to gratify the thirst for novelty, and the insatiableness of curiosity, but to *indulge* in social union, the affections of piety, the sensibility of human nature, and the honest pride of a citizen of Charleston; to *contemplate* the fair tree which they planted on this spot, to nurture it, and to participate of its delicious fruits. How greatly have the noble and delightful emotions which animate you been strengthened since you entered these sacred walls! How goodly are thy tents, O Charity! and thy tabernacle, O Piety! The heart is now addressed in a language that mocks all attempts to be eloquent. In surveying that offering of taste,* the ejaculation of piety has perhaps escaped your lips, or the tear of affection in sym-

* A picture presented to the orphans by Mr. Coram.

pathy with that happy mother and that smiling infant, stole down your cheek.

The little orator of the day made an appeal to your feelings which you could not resist. Music moved by no common powers has not in vain commanded the bosom to heave, and the heart to beat. My humane audience have again and again wept with Sterne's Maria, and shared with Howard the luxuries of his benevolent tour. But how much more affected have you all been by those *living* pictures; by the eloquence which beams from that female eye, and speaks in that manly countenance; by the spectacle now before us which baffles all description.* When our Lord restored to life the youth of Nain, was an argument necessary to enkindle the gratitude of his mother? When the prodigal, after a long absence, returned to his duty, his home, and his happiness, was not the joy of his father instantly excited? Who that has contemplated the character of the good Samaritan needs to be exhorted to imitate it? How superfluous then would it be to persuade you to thank God for having raised those children from the depths of wretchedness, and the death of sin, to comfort, and a life of righteousness. While the health and happiness on their countenances has lighted up a smile on yours, need I exhort you to rejoice with them that do rejoice? It surely is unnecessary to urge you to continue your kindness here, while its effects are so irresistibly admonishing you not "to be weary in well-doing," and while your hearts are glowing with the sympathy which they have caught from a generous public, from those tender Dorcases, and good Samaritans who now honour us with their presence. On me devolves an easier and a humbler duty. It is to bestow on your charity the only reward it covets, the conviction of having communicated happiness. It is to point out to that spirit new objects, and to direct it to the acquisition of new laurels, and new gratifications. Do you ask, what are the effects of the beneficence you have extended to this institution? Behold *one hundred and thirty* children by your liberality decently clothed, adorned with the smile of content, and the rose of health. You heard their prayers and praises breathing intelligence and devotion. They were instructed *HERE*. They were strangers to intellectual improvement and religion, when this ark opened its doors to them. Charity, the great luminary of the moral world, never shone on more interesting objects. Think where they would have been but for this Institution. What was their situation, when the public claimed them as its own? Some of them were taken from the streets seeking a precarious, perhaps a dishonest livelihood. Others, half reluctant, from the hovel, the lonely shop, the field, the garden, not improbably the grave of their parents: "each place of *theirs* was now a sacred place." Here was a little emigrant, from whom pestilence had torn the last ligament that connected it with society, it was a foundling thrown on the parental protection of this Institution. *There*, was another Ishmael gasping in some seques-

* The most successful beggar in London is one who never begs.—Silliman's Tour.

tered spot, where his mother had placed him, for she said: "Let me not see the death of the child." Lo, yon forlorn object; it was snatched from the flames which having robbed it of its garments, its sustenance and its mother, now threatened its life. Some of them were too young to reason, but all of them were old enough to feel the wants which you have supplied.

The happiness of the orphans now before you is but a small part of the harvest of your beneficence. Their predecessors, to the number of about *three hundred*, have gone forth from this House, qualified to be honest and useful members of the community. But for the maintenance and medical care here received, some of them would probably have met with an early grave. But for the principles inculcated, and the habits formed here, others of them would probably have been the victims of violated justice, or would be now either miserable paupers, or dependants for support on their vices. The parents of the children received here have enjoyed a large share of your bounty. Those of them who are living in the depths of poverty, the decrepitude of age and the infirmities of disease still find life sweetened by the recollection of the blessings here dispensed to their dearer-selves. This Institution has smoothed the avenue of death to many a dying parent. It has taken from his pillow some of its sharpest thorns. Here lay a truly pious man. He had made his peace with heaven. His faith had disarmed death of its natural sting. But he is a *father*. His last thoughts, like those of the blessed Jesus, contemplate his poor defenceless relations. His children! What will become of them when their prop is removed! How does the thought "unnerve courage, and wither resolution."

Be still, be patient, oft he strove to say,
But failed as oft, and weeping turned away.

The genius of your Orphan-House appears to him, and engages that his little ones shall eat of her own meat, drink of her own cup, lay in her bosom, and be unto her as sons and daughters. Now he is reconciled to a removal from earth. Now he says from the heart, "Father thy will be done." He dies, calling down blessings on your heads. He ascends to heaven with your memories indelibly stamped on his soul.

The Orphan-House, fellow-citizens, is a monument of your patriotism. It is devoted primarily to the benefit of orphans, but ultimately to the virtue and happiness of the community. Here some of your inhabitants receive a moral and religious education, and all of them see piety and virtue stamped with public approbation. It is no improbable supposition that many who have gone from this institution would but for it, be daily extorting your alms, or endangering, by their vices, your property, your peace, and your lives. It is a reasonable anticipation that the industrious, patriotic, virtuous, capable men and women annually sent forth by this Institution will have some influence on the character of the community. A few such persons duly mingled in the general mass will make (as

it has been well observed) a great alteration, for "a little leaven leaveneth the whole lump." The circumstances connected with this Institution are calculated to exercise, purify and strengthen the social and pious feelings of the community. The treasury of charity here opened and sacredly guarded invites to alms-giving. That edifice emphatically says to the public, "To do good and to distribute *forget not*." Who can look at those orphans and indulge pride? Whose mind has not formed an association between this charity, and that country of our affections in which it flourishes; between the success which has crowned it, and that God from whom cometh every good and perfect gift? Who can be a party in the ceremony wherein we are now engaged, and not feel the glow of brotherly love? But what more could the patriot desire than the prevalence of this blessed temper? Make your citizens *benevolent*, and consider the consequences. In that case, as it has been elegantly said, "Transgression would cease, the reign of righteousness and happiness would commence, and paradise be in a great measure restored upon earth." . . . "Love worketh no ill to its neighbour; *more*, it works for him all the good in its power. Upon this ground wars must forever cease among nations, dissensions of every kind among lesser societies, and the individuals that compose them. All must be peace, because all would be love."*

Does the Orphan-House rear up worthy members of society? Does it afford *immediate* relief to helpless children and their indigent parents, and prospective relief to those who realize the mutability of earthly affairs? Does it infuse into the community virtuous principles? Who then does not acknowledge that the public good and the prosperity of this Institution are the same? All its beneficial effects are not yet developed. *Some* of them will be realized in time, but *others* cannot be, till "this mortal shall have put on immortality." We live in a world of change. Your country may be invaded. There you are rearing sons who will defend *her* soil; and daughters who will impart to their children the true spirit of patriotism. Your children may before long occupy the seats now filled by those orphans. Ask the inhabitant of St. Domingo what vicissitudes have occurred in the short period of his life, and judge what may be expected in two or three generations. That boy may be a future governor of this house, your son may apply to him for a portion of the bounty which you have here laid up in store, and may look up to him for the smile of paternal tenderness. Your infant daughter may hereafter fly to that female, a matron here, as to a second mother, into whose bosom she would pour her sorrows, from whose lips she would extract the dew of consolation, and within whose arms she would seek a refuge against a frowning world. The time *will* come when you must die. On the bed of languishing, the Lord will strengthen *you*, he will make all *your* bed in *your* sickness, for this hath he promised to him that considereth the poor.† The beneficence you have exercised here

* Bishop Horne.

† Psalm xli. 3.

will prove to you a spring of consolation of which the world cannot deprive you. At the bar of him who is the "father of the fatherless" you will probably find that for many of the blessings of life you were indebted to your zeal in the cause of those forlorn creatures. When your Saviour says, "Inasmuch as ye have done it to the *least* of these my brethren ye have done it unto me" your thoughts will revert hither. *There*, will you unconsciously whisper, it was, that that mercy of mine flourished, whose fruits I am now to gather in the garden of eternity. The time *will* come when we shall meet those orphans at the tribunal of our common judge. When the books are opened, we shall probably see recorded a long catalogue of secret sorrows relieved by this charity; sorrows, of orphans, of dying parents, of widows, whose existence never had been disclosed, and whose poignancy none but their subjects can appreciate, for "a stranger meddleth not therewith." We may be told of many good deeds which but for this Institution would never have been known. We may find that the degree of glory, if not the salvation of many, is owing, under heaven, to the moral lessons inculcated, the habits formed, and the devotions offered up in this Institution. What prospects are these! How noble a tree is this which you have planted, nurtured, and protected. The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. It hath sent out its boughs unto the sea, and its branches unto the river. In the region beyond mortal gaze, it is also blossoming and bearing. We beseech thee, O God of Hosts, look down from heaven, and behold and visit it. What honor does this Institution reflect on the mind that conceived, the magistracy that organized, and the city that supports it! What a delightful reflection to us, fellow-citizens, that at a time when Charleston contained less than *eight thousand* white inhabitants, when she had scarcely recovered from the difficulties of the Revolution, such a monument of religion, philanthropy and patriotism as this was reared.* You did, indeed, seem to have been animated by the good genius of Bishop Horne: "Spare something in the magnificence of your houses and style of living, in the splendour of your furniture; the costliness of your apparel, the luxury of your tables and your visits to public places; but in your charity spare nothing."

Let us cherish the delightful reflection that our most noble building is consecrated not to the service of luxury, or vanity, or ostentation, not even to art, to science, or to literature, but to humanity. Heaven grant that this may continue to be the characteristic of our beloved city! The favoured object of your solicitude, fellow-citizens, this day enters on its twenty-first year. We have been contemplating the splendid career of its youth. In future it will not be less useful than it has been, but you must determine whether it shall be *more* so or not. I hear the restless spirit of doing good by

* The motion for an Orphan Institution was made in Council, 17th September, and carried into effect on 18th October, 1790. The building cost \$23,871, of which \$13,186 was paid by the city, and \$10,685 by individuals. The expenses of the Institution for 1810 was \$13,149.

which you are animated, asking, "Can no improvement be introduced into this institution? Is nothing wanting to its perfection?" I hear you declaring with energy. The usefulness of this charity shall grow with its growth, and strengthen with its strength. I am encouraged, therefore, to suggest the propriety of enlarging the plan of education. Your orphans were at first maintained indiscriminately with the adult poor. They were afterwards separately maintained and educated in private families. In 1790, they were placed under a common roof and the immediate inspection of the civil authority. In 1792, the present spacious building was opened for their accommodation. In 1801, the superintendence of the females on this bounty was particularly assigned to persons of their own sex. In 1802, this place of worship was opened, and the plan of religious instruction connected with it put into operation. Not to go more into detail, it is sufficiently obvious that many very valuable improvements have been introduced into this establishment, indeed most of its departments are characterized by them. The system of education pursued here, certainly not the least valuable part of your charity, has however undergone little, if any change. Can it be improved? The public voice declares it can. As early as the year 1796, a respected brother,* in his anniversary discourse, suggested the propriety of "giving a liberal education to such as possess superior genius," and the generosity of an individual,† who annually contributes to this object, is very generally applauded. Are talents the prerogative of opulence? Have not some youths been received here, who, though unqualified for mechanical employments, might shine in literature, science, or the walks of professional life? Authorize, then, the governors of this Institution to select the youths of promise, and let your munificence conduct them to the Castalian springs.‡ Say to dying parents: We will do more than sustain, clothe and plainly educate your son. We will act, in every respect, the part of a father. His employment in life shall be adapted to the bent of his mind. If he has genius we will develope it. Say to the country: Our Orphan-House shall enjoy those advantages which have made similar institutions nurseries of great as well as good men. Hence shall issue future Washingtons, Franklins and Rittenhouses. Say to your orphans: We will enlarge the sphere of your *rational* enjoyments, we will unfold your faculties, you shall be qualified for the first dignities to which the Republic has made you eligible. With a school in which while a majority of your orphans receive a plain education, others might be initiated into the more liberal branches of knowledge, a *free* school might perhaps advantageously be connected. In this extensive city there must be many poor who, though they can maintain, cannot educate their children. There are probably

* Rev. Dr. Furman.

† A lady annually gives \$100 for educating one or more boys, designed for the ministry.

‡ This suggestion has been long since carried into effect.—*Editors.*

children now here whose parents would gladly relieve the city from the expense of maintaining them, if gratuitous education could be obtained. For such, a free school might, with great public benefit, be opened.* The charity which makes intellectual provision for the poor is surely as interesting and valuable as that which feeds and clothes them.

Custom, propriety and feeling irresistibly urge me to address the immediate directors of this Institution.

Gentlemen and Ladies:—When your fellow-citizens look around them and see the admirable economy that pervades every department of this House, and the general health and happiness diffused through your orphan charge, they feel that they owe you a large debt of gratitude. Many of you, exempted from the necessity of being industrious for *yourselves*, have cheerfully come forward in behalf of the orphan, and all of you have made such sacrifices of time and personal ease as prove that you have been animated not by a cold sense of duty, but by a genuine benevolence. Every officer of this Institution constitutes a part of the great system which directs, warms, lights and animates it, each individual has a share in the honor of having fulfilled the benevolent intention of the public, and is entitled to their heartfelt thanks. But this is a small part of your reward. The ear of the *widow* when it hears you, blesses you. The eye of the *orphan* when it sees you, bears witness to you.

Unknown to patronage; unknown to fame;
With fainting steps, to you the wanderer came;
You raised his head, and with parental care
Drove from his heart the demon of despair.†

Can he ever forget you? Weeping at your bier, he will recount your kindnesses, and show the tokens of your charity. Pointing to your grave, he will be heard to say: That friend of my helpless infancy, "though dead to the rest of the world can never be otherwise than alive to me."

Yours is the delightful experience, "it is more blessed to give than to receive." Yours is the animating reflection of having laid up "treasures in heaven—a store for a good foundation against the time to come." The guardian angels that hover over this Institution have reported your deeds to Him whose ministers they are. While the names of some are inscribed on your tablet,‡ those of all are registered in a book destined to endure till the judgment, they are recorded not with a pen of iron and the point of a diamond, but with the finger of divinity—of the great God who has said: "Blessed are the merciful for they shall obtain mercy." . . . "He that hath pity on the poor lendeth to the Lord," and look! "it shall be paid him again." Sir Thomas Moore used always to say, "there was more rhetoric in this little sentence than in a whole library."

* The free schools of the State were not then founded.—Ed.

† Fitzgerald's Claims of Literature.

‡ A stone with the names of those who were the Commissioners when the Chapel was built.

My young friends:—The fondest wish of your patrons, the only return they expect for their kindness, is that you should be amiable, useful, and happy. Can you desire any thing more for yourselves? To subserve these valuable ends is the design of the brief counsel which I now beg leave to offer you. It has no novelty to recommend it, but I trust this grateful occasion will give it interest. Let me exhort you to cherish gratitude to God. It is your happiness to have peculiar evidence of the providential goodness of the Almighty. It was He who cast your lot in this land that knows and values the principles of religion and philanthropy. It was He who raised up and preserves these your *benefactors*. A grateful sense of His mercy will make you attentive to all your moral and religious duties. "If ye love me, (saith He) keep my commandments." The love of God is founded on gratitude. "We love Him (says an apostle) because He first loved us."

You have motives too, to the love of country peculiar to yourselves. Your situation was like that of the man who fell among thieves. Your country saw you and had compassion on you, bound up your wounds, sustained, clothed, lodged and educated you at her own expense. On the attachment of her prosperous children she has not so strong a claim as she has on yours. In other countries the sons of the public have been *eminent* for their public spirit, and its daughters for the milder and not less valuable virtues which belong to their sex! Shall it be otherwise here? Impossible. An orphan enjoying your privileges, and destitute of piety and patriotism, is a monster of which you cannot *even think* without horror. Keep alive such generous emotions not only during your residence here but through life. Be not ashamed to remember and to acknowledge that you were a friendless, destitute orphan on whom God had mercy and whom his country fostered. Frequently visit *this home* of your childhood; be particular in attending here on its anniversaries; for the scenes of this place will elevate your souls to heaven, and quicken the flame of patriotism. Use these, and all other means for preserving in its full vigour that sense of your obligations, which is not more honourable than it is salutary. Should you ever become *great*, remember it was your country who *here* cherished, perhaps laid the foundation of your distinction; your country, which spurning the idea that obscurity and poverty are crimes, opened to you the doors of honor and power, and emphatically said to you: "Honor and shame from no condition rise." Cherish the habits in which this Institution endeavours to train you. It is your privilege to belong to a well ordered family. The rules prescribed by it for your observance are calculated to make you industrious, submissive to your superiors, kind to your brethren and sisters, the common children of affliction, and *regular* in all your transactions. These habits will be to you invaluable. They will undermine your vices and prove the best safeguards of your virtues. Adhere to them when you leave this House. Transfer to your future protectors, and thence to the lawful authority of your country, the respect which you now pay to your governors. Trans-

fer to the families in which you shall reside, the kind deportment you are taught to observe among yourselves. Continue at morn and eve stately, to acknowledge the divine bounty, to confess your unworthiness, and to invoke the blessing of heaven on your business, especially on that common, great, though much neglected business, the work of salvation. Continue to attend on the public services of religion. Let no trifling cause keep you from the house of God, on the day he has appropriated to himself. Cherish the holy scriptures. You have the benefit of much valuable instruction from your immediate preceptors, from the commissioners, from the ministers of religion, and from the books which public munificence has placed in your hands. But it is your *greater* privilege to have for your preceptor the author of religion, the great God himself, to possess the book of books; a treasure denied to myriads of the poor, and to many of the sons of affluence. Cling, I conjure you, to this law and to this testimony. Let the Bible be your constant companion. converse with it when you lie down, and when you rise up. Let its principles go with you into the field, into the workshop, into every scene of business and amusement. In the day of adversity, they will comfort you; they will heighten the value of prosperity; if they do not secure you the esteem of mankind, they will at least the consciousness of having deserved it; like the cloud and the pillar of fire to Israel, they will conduct you safely through the wilderness of life, and over the river of death; and in the end, bring you to the inheritance of the saints in the land of promise. Reject these principles, and sorrow, despair and ruin are inevitably yours. Embrace them, and comfort, hope and eternal life will be your reward. Make your choice!

FOR THE GOSPEL MESSENGER.

Short Remarks on particular passages of the Holy Scriptures.

N^o. IV.

The 4th chapter of the epistle of St. Paul to the Ephesians, is an admirable portion of sacred scripture, and can never be read too often, or be too strictly attended to. It contains "an exhortation to unity, and declares that God therefore gives divers gifts to men, that his church may be edified, and grow up in Christ. He calls them from the impurity of the Gentiles: to put on the new man: to cast off lying and corrupt communications." It is a most delightful chapter, and abounds with good, rational and pathetic instructions; and such as are particularly calculated to make men wise unto salvation, as well as happy on earth. It represents the nature of the Christian Church in a most masterly manner; and shows that it consists of *one body*; that there is in it the most perfect order and symmetry of its members; not many bodies, and involved in confusion; of heterogenous parts, and jarring qualities: *Of one spirit*, animated and invigorated by the same principle; not many spirits, and so unable to act in concert, or in the bond of peace: Having *one hope*, one heaven, and one happiness in view; not many hopes,

not many objects to pursue, or ends to obtain: Subject to *one Lord*, who governs in equity and mercy; not many lords, which would render us vassals to a Hydra of tyrants, and subject to a variety of governments, and therefore unable to obey any: Admitted into *one faith*, or holding to the same doctrines; not many faiths, and so tossed to and fro by a variety of opinions, subversive of the peace and quiet of the community: Initiated into, or by *one baptism*, brought into the *one body*, which is the Church; not many baptisms, as though Christ had instituted divers covenants with us, and had opened a variety of gates for our admission: And finally, *one God and Father of all*; not many gods, not many fathers, who live and rule in us, but one common parent, who has the same affection for all, and will treat us with an equal justice. In St. Paul's description of the Church of Christ, there is nothing but unity and agreement; for nothing else can establish and preserve its purity.

In that sacred mathematical expression of St. Paul, speaking of the love of God and our Saviour Christ, he says, *that ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height*, namely, of the love of Christ, which passeth all understanding: Ephes. iii. 18. showing by *anthropopathy*, the unmeasurable degree and immensity of that love; as if he had said, it is higher than the heaven, deeper than the sea, larger than the earth, longer than any time, enduring even to all eternity. *Oecander* puts this construction upon the words: "I pray God, that ye may be able with all other sincere Christians, after a certain manner, to comprehend the unmeasurable love of Christ towards you; which, that I may use a metaphor, extends itself to all dimensions." And *Hypercus* says: "My prayer is, that ye may have a full, certain, and absolute knowledge of the love of Christ in all its parts." Geometricians always observe these differences of dimensions, when they inquire into the magnitude of solids. Such, therefore, as belong to corporeal things, the apostle artificially compares with things incorporeal and spiritual; and I understand this much by it, that it was his earnest desire that they should arrive at an equal certainty and perfection of the knowledge of spiritual things, chiefly of the love of Christ, as mathematicians in the measure of solids. SENEX.

FOR THE GOSPEL MESSENGER.

ON THE USEFULNESS OF FORMS OF PRAYER.

I have often reflected, and with great satisfaction, on the advantages which a congregation enjoys, by the use of forms of prayer in public worship. And, perhaps, there are none more worthy of notice than one, which, more than once, has come under my own observation. Persons who are so hard of hearing, as to be unconscious of sound, even at a small distance, by kneeling at the side of a friendly worshipper, who will point out the progress of the service, may be enabled to join, even audibly, in the public worship of God. This, I conceive, to be an advantage of no mean importance; but it was not until two years ago, that I discovered another, of which I had never

before even dreamed, and which, I confess, I should never urge in favour of a liturgy.

The case was this. In a Church which I attended in the summer months, there were one or two persons, who, as I was informed, were remarkably regular in their attendance on the public services of the Lord's day. The use of their prayer book appeared to be familiar to them, and, generally speaking, they joined in the offices of devotion with reverence. But I observed, they always stood during the time of prayer; and that while the clergyman was reading the lessons, and when he was preaching, they sat, and they slept. I was surprised, and said to myself, there must be some peculiar reason for this; for the most fastidious hearer will not say, that the lessons were neither important nor eloquent, whatever he might say of the sermon. I was, however, informed, that their practice was always the same, and that it mattered not who read the lessons or delivered the sermon, for, in fact, they heard neither.

Now, it appears to me, that their wakefulness must be ascribed to the use of the prayer book, by engaging more than one of their faculties during the time of prayer; and the occasional responses which that book requires them to make, kept their attention actively employed in the important duties of the passing moment. But as soon as this excitement and personal engagement was withdrawn, they yielded to the lassitude induced by the season, and, unconsciously, sunk into repose. We may therefore reasonably infer, that if they had merely *listened* to the prayers, instead of *reading* them, and, I trust, making them their own, and offering them to God, they would have yielded to the same somnolency of feeling, and the whole of their time in the house of God would have been passed in forgetfulness. And thus, Messrs. Editors, they were indebted to the 'Book of Common Prayer,' for what portion of worship they actually enjoyed; and thus, they afford us an unlooked for, but not very devotional argument, in favour of forms of prayer, in the public worship of Almighty God.*

OBSERVER.

ON THE MORAL DANGERS OF THE MEDICAL PROFESSION.

[From the 'British Critic,' (Review of Abercrombie,) 1831.]

At the age of sixteen or seventeen the raw lad 'withdraws his hand from the ferula,' and is suddenly turned loose into the labyrinth of a great city: and there he is to seek him out a dwelling in some obscure and solitary lodging, in which he is to live removed from the blessed influences of home, the salutary restraints of school, or even the lighter control of academic discipline. It is true that anatomy and medicine are his pursuits, and that there are incomparable lectures regularly given in every department of science connected with those studies. But then it is also true that he may *hear* or he may *forbear*, as seemeth him best. There is

* Our correspondent has brought to our recollection the following anecdote:—Some one objecting to the Protestant Episcopal service, that there was too much getting up and sitting down in it, a friend put the question, is it that you wish to sleep without being disturbed?—*Editors.*

no authority to compel his attendance, or to regulate the application of a single hour of his time. If, therefore, his principles are lax and feeble, and his passions impetuous, he may follow the vicious impulses of his nature, in perfect security from all molestation or interference. If, on the other hand, he zealously devotes his time and abilities to the studies of his profession, the dangers which environ him are scarcely less formidable. His industry has its perils as well as his idleness. He is plunged into a fascinating study, which supposes him a man; and he walks the hospitals, and watches the effects of violence or disease on the intellectual and moral energies of the human being; and he pores over the ruins of the mortal mechanism when life has fled from the fabric; and, at last, his thoughts begin to wander into the regions of adventurous speculation on the mysterious subject of his incessant and inquisitive analysis. And, then, the surmise may, perhaps, occasionally flit across him that thought and sensation are nothing more than functions of the brain; and that what we call the phenomena of mind give no decided indications of the presence of a distinct and unseen principle which presides over the whole system of corporeal agency. And if it should chance that this glorious hypothesis should be confirmed to him from the professional chair, the question will probably soon be at rest with him; and man, in his estimation, will be no better than, literally, a thing of dust and ashes. When the heart ceases to beat, and the blood to flow, and the nerves and the brain to perform their office, the intellectual being, he will conclude, must perish likewise. "Thoughts that wander through eternity" there can be none, for there will be no organ to elaborate them; no glandular apparatus for their secretion; or, at all events, no mechanical structure from which they can result: and from this discovery, what inevitably follows, but that all religion is an impudent imposture, and that the volume of revelation never could have established its dominion over the human understanding if the science of anatomy had happily reached its present perfection in an earlier period of the world?

Such, it is greatly to be apprehended, is the glorious liberty wherewith the professions of surgery and medicine frequently make their disciples free! And the chance of this blessed emancipation is the greater, if the previous education of the youthful catechumen has been injudicious or imperfect, and if an impatience for distinction should be a leading ingredient in his character. When crudity, and self-conceit, and boyish ambition, are combined in the same individual, they are almost sure to engender a distaste for all plain and salutary truth, and a morbidly voracious appetite for paradoxes—a perfect *bulimia*, which will bolt camels without an effort. The effect of this unnatural feeling need not be described. It usually terminates in the most pitiable of all atrophy. The worse parts of our nature are gorged and pampered by it; but the soul is, ultimately, starved. There is a famine of that which alone can *nourish it up to the fulness and stature of a perfect man*.

The progress towards this consummation of magnanimous folly is often disastrously accelerated by the difficulty—the impossibility it is sometimes called—which the medical student experiences, of attending

divine worship. His professional pursuits, we are told, render it absolutely necessary for him to be *instant, in season, and out of season*, and really leave him no *convenient season* whatever, for rendering to his Maker that *reasonable service*, which is due to him from every accountable being. In a short time, therefore, the sabbath is consigned by him to utter desecration and oblivion—the voice of prayer and thanksgiving is never heard or uttered by him—the words of eternal life, to which he probably had listened in the days of childhood and docility, perish gradually from his thoughts,—till, at last, he is stripped, piecemeal, of the whole armour of God, and is exposed helpless and defenceless to the assaults of the devil or man. Licentious passion, and still more licentious speculation, will thus be left to do their work unmolested. And in this particular, the danger we are frequently assured, with confident iteration, is positively inevitable. The time of the student, when he is walking the hospitals, can hardly be said to be at his own disposal. His absence from religious worship, however calamitous, is, in him entirely blameless. As he cannot go to Church, he must be content to catch what fragments of time he can, for the purpose of devotion, in the retirement of his own chamber; that is, to live in perpetual and imminent danger of the total abandonment of religious principle and habit. All this is gravely asserted;—but all this,—in its full extent, at least—we find it extremely difficult to credit. That the profession of medicine, and the course of education for it, must often make unavoidable inroads on the rest and sanctity of the sabbath day, is obvious and indisputable; but we can scarcely persuade ourselves that it does not, still, leave many opportunities for the public exercise of religion; and for these opportunities if neglected, a strict account will hereafter, most undoubtedly, be exacted. We are satisfied that there are many youthful students who do not neglect them; and to all who do, we earnestly recommend the example of some eminent physician, (whose name has escaped us,) who, in the very height of his practice, never omitted, either on Sunday or week-day, to enter a Church, whenever he had an opportunity, and to offer up his devotions there even though his engagements might allow him no more than a few minutes for the purpose. And who can doubt that these morsels and fractions of time, thus improved and consecrated, were graciously multiplied into an effectual provision for his spiritual wants.

THE UNIVERSAL AND PERPETUAL OBLIGATION OF THE SABBATH.

Messrs. Editors,—In corroboration of the remarks on the Sabbath which appeared in your July number, I send you the following extract from a Sermon by the eminent Bishop Horsey.

“To the general question, What regard is due to the institution of a Sabbath under the Christian dispensation? the answer is plainly this,—Neither more nor less than was due to it in the patriarchal ages, before the Mosaic covenant took place. It is a gross mistake to consider the Sabbath as a mere festival of the Jewish Church, deriving its whole sanctity from the Levitical law. The contrary appears, as well from the evidence

of the fact which sacred history affords, as from the reason of the thing which the same history declares. The religious observance of the seventh day hath a place in the decalogue among the very first duties of natural religion. The reason assigned for the injunction is general, and hath no relation or regard to the particular circumstances of the Israelites, or to the particular relation in which they stood to God as his chosen people. The creation of the world was an event equally interesting to the whole human race; and the acknowledgment of God as our Creator is a duty in all ages and in all countries, equally incumbent upon every individual of mankind. The terms in which the reason of the ordinance is assigned, plainly describe it as an institution of an earlier age. 'Therefore the Lord blessed the seventh; and set it apart.' (That is the true import of the word 'hallowed it.') These words, you will observe, express a past time. It is not said, 'Therefore the Lord *now* blesses the seventh day, and sets it apart;' but, 'Therefore he *did* bless it, and set it apart in time past; and he now requires that you his chosen people should be observant of that ancient institution.' And in farther confirmation of the fact, we find, by the sixteenth chapter of Exodus, that the Israelites were acquainted with the Sabbath, and had been accustomed to some observance of it before Moses received the tables of the law at Sinai. When the manna was first given for the nourishment of the army in the wilderness, the people were told, that on the sixth day they should collect the double of the daily portion. When the event was found to answer to the promise, Moses gave command that the redundant portion should be prepared and laid by for the meal of the succeeding day; 'For to-morrow (said he) is the rest of the holy Sabbath unto the Lord: on that day ye shall not find it in the field; for the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days.' He mentions the Sabbath as a divine ordinance, with which he evidently supposes the people were well acquainted; for he alleges the well-known sanctity of that day to account for the extraordinary quantity of manna which was found upon the ground on the day preceding it. But the appointment of the Sabbath, to which his words allude, must have been earlier than the appointment of it in the law, of which no part was yet given: for this first gathering of the manna, which is recorded in the sixteenth chapter of Exodus, was in the second month of the departure of the Israelites from Egypt; and at Sinai, where the law was given, they arrived not till the third. Indeed, the antiquity of the Sabbath was a thing so well understood among the Jews themselves, that some of their rabbins had the vanity to pretend that an exact adherence to the observation of this day, under the severities of the Egyptian servitude, was the merit by which their ancestors procured a miraculous deliverance. The deliverance of the Israelites from the Egyptian bondage was surely an act of God's free mercy, in which their own merit had no share: nor is it likely that their Egyptian lords left them much at liberty to sanctify the Sabbath, if they were inclined to do it. The tradition, therefore, is vain and groundless: but it clearly speaks the opinion of those among whom it passed, of the antiquity of the institu-

tion in question ; which appears indeed, upon better evidence, to have been coeval with the world itself. In the book of Genesis, the mention of this institution closes the history of the creation.

"An institution of this antiquity, and of this general importance, could derive no part of its sanctity from the authority of the Mosaic law ; and the abrogation of that law no more releases the worshippers of God from a rational observation of a Sabbath, than it cancels the injunction of filial piety, or the prohibitions of theft and murder, adultery, calumny and avarice. The worship of the Christian Church is properly to be considered as a restoration of the patriarchal, in its primitive simplicity and purity ;—and of the patriarchal worship, the Sabbath was the noblest and perhaps the simplest rite." * * * * *

"The practice, which is become so common in this country among all ranks of men, of making long journies on the Sabbath day, without any urgent necessity, is one of the highest breaches of this holy institution. It breaks in upon the principal business of the day, laying some under a necessity, and furnishing others with a pretence for withdrawing themselves from the public assemblies ; and it defeats the ordinance in its subordinate ends, depriving servants and cattle of that temporary exemption from fatigue which it was intended both should enjoy. This, like other evils, hath arisen from small beginnings ; and by an unperceived, because a natural and a gradual growth, hath attained at last an alarming height."

EXTRACT OF A LETTER FROM BURKE.

If ever the Church and the Constitution of England should fall in these Islands, (and they will fall together) it is not Presbyterian discipline, nor Popish hierarchy that will rise upon their ruins.

It will not be the Church of Rome, nor the Church of Scotland, nor the Church of Luther, nor the Church of Calvin. On the contrary, all these Churches are menaced, and menaced alike. It is the new fanatical religion, now in the heat of its first ferment, of the rights of man, which rejects all establishments, all discipline, all ecclesiastical, and in truth, all civil order, which will triumph, and which will lay prostrate your Church, which will destroy your distinctions, and which will put all your properties to auction, and disperse you over the earth.

If the present establishment should fall, it is this religion which will triumph in Ireland, and in England, as it has triumphed in France.

This religion, which laughs at creeds, and dogmas, and confessions of faith, may be fomented equally amongst all distinctions, and all sects ; amongst nominal Churchmen, and amongst nominal Catholics, and amongst those Dissenters who know little, and care less, about a presbytery, or any of its discipline, or any of its doctrines.

Amongst this new, this growing, this exterminatory system, all these Churches have a common concern to defend themselves. How the enthusiasts of this rising sect rejoice to see you of the old Churches play their game, and stir and rake the cinders of animosities sunk in their ashes, in order to keep up the execution of their plan for your common ruin.

EXTRACT FROM THE "GOLDEN REMAINS OF THE EVER MEMORABLE MR. JOHN HALES."

How we come to know the Scriptures to be the Word of God?

How come I know that the works which we call Livie's, are indeed his whose name they bear? Hath God left means to know the profane writings of men? Hath he left no certain means to know his own records?

The first and outward means that brings us to the knowledge of these books, is the voice of the Church, notified to us by our teachers and instructors, who first unclasped and opened them unto us, and that common duty which is exacted at the hand of every learner: *Oportet discentem credere*. And this remaining in us, peradventure is all the outward means, that the ordinary and plainer sort of Christians know.

To those who are conversant among the records of antiquity, farther light appears. To find the ancient copies of books, bearing these titles, to find in all ages since their being written, the universal consent of all the Church, still resolving itself upon these writings, as sacred and uncontrollable; these cannot choose but be strong motioners unto us, to pass our consent unto them, and to conclude, that either these writings are that which they are taken for, or nothing left ~~us~~ from antiquity is true. For whatsoever is that gives any strength or credit to any thing of antiquity left to posterity, whether it be writings and records, or tradition from hand to hand, or what things else soever, they all concur to the authorizing of holy scriptures, as amply as they do to any other thing left unto the world.

Yea, but will some man reply, this proves indeed strongly that Moses and the prophets, that St. Matthew and St. Paul, &c. writ those books, and about those times which they bear show of, but this comes not home; for how proves this that they are of God? If I heard St. Paul himself preaching, what makes me believe him that his doctrine is from God, and his words the words of the Holy Ghost? For answer. There was no outward means to persuade the world at the first rising of Christianity that it is infallible from God,* but only miracles, such as impossibly were naturally to be done. Had I not done those things (saith our Saviour) which no man else could do, you had had no sin: had not the world seen those miracles, which did unavoidably prove the assistance and presence of a Divine Power with those who first taught the will of Christ, it had not had sin if it had rejected them: for though the world by the light of natural discretion, might easily have discovered, that that was not the right way wherein it usually walked; yet, that that was the true path which the Apostles themselves began to tread, there was no means undoubtedly to prove, but miracles; and if the building were at this day to be raised, it could not be founded without miracles. To our forefathers, therefore, whose ears first entertained the word of life, miracles were necessary; and so they are to us, but after another order: for as the sight of these mira-

cles did confirm the doctrine unto them, so unto us the infallible records of them: for whatsoever evidence there is, that the word once began to be preached, the very same confirms unto us that it was accompanied with miracles and wonders; so that as those miracles by being seen, did prove unanswerably unto our forefathers the truth of the doctrine, for the confirmation of which they were intended; so do they unto us never a whit less effectually approve it, by being left unto us upon these records; which if they fail us, then by antiquity there can be nothing left unto posterity which can have certain and undoubted credit. The certain and uncontrollable records of miracles, are the same to us the miracles are.

The Church of Rome, when she commends unto us the authority of the Church in dijudicating of scriptures, seems only to speak of herself, and that, of that part of herself which is at some time existent; whereas we, when we appeal to the Church's testimony, content not ourselves with any part of the Church actually existent, but add unto it the perpetual, successive testimony of the Church in all ages, since the Apostles' time, viz. since its first beginning; and out of both these draw an argument in this question of that force, as that from it not the subtlest disputer can find an escape; for who is it that can think to gain acceptance and credit with reasonable men, by opposing not only the present Church conversing in earth, but to the uniform consent of the Church in all ages.

So that in effect, to us of after-ages, the greatest, if not the sole outward mean of our consent to the holy scripture, is the voice of the Church, (excepting always the copies of the books themselves, bearing from their birth such or such names) of the Church, I say, and that not only of that part of it, which is actually existent at any time, but successively of the Church ever since the time of our blessed Saviour: for all these testimonies which from time to time are left in the writings of our forefathers (as almost every age ever since the first birth of the gospel, hath by God's providence left us store) are the continued voice of the Church, witnessing unto us the truth of these books, and their authority well: but this is only *fides humano judicio et testimonio acquiesita*; what shall we think of *fides infusa*? of the inward working of the Holy Ghost, in the consciences of every believer? How far it is a persuader unto us of the authority of these books, I have not much to say: only thus much in general, that doubtless the Holy Ghost doth so work in the heart of every true believer, that it leaves a farther assurance, strong and sufficient, to ground and stay itself upon: But this, because it is private to every one, and no way subject to sense, is unfit to yield argument by way of dispute, to stop the captious curiosities of wits disposed to wrangle; and by so much the more unfit it is, by how much by experience we have learned, that men are very apt to call their own private conceit, the spirit. To oppose unto these men to reform them, our own private conceits under the name likewise of the spirit, were madness; so that to judge upon presumption of the spirit in private, can be no way to bring either this or any other controversy to an end.

If it should please God at this day to add any thing more unto the canon of faith, it were necessary it should be confirmed by miracles.

BISHOP HEBER'S LETTER ON DRUNKENNESS.

Lincoln's Inn, May 26, 1823.

My Worthy Friend,—I am about to address you on a subject which has long weighed much on my mind, and which I have often wished to mention. Nobody is more convinced than I am of your good heart, your kindness to your family, your labourers, and the poor, your strict honesty, and the other good qualities for which you are known and respected in the neighbourhood. Yet there is one point which I would fain see altered in you, and which I cannot help noticing as, perhaps, the last mark of my good wishes for you which I shall ever have in my power to show, now that I am leaving England for a far distant land, and have ceased to be rector of Hodnet. You must be aware that I mean your fondness for liquor. Why should you let this one sin get the better of you, and rob your good qualities and your good principles of their reward? You are as yet young and healthy, and therefore cannot say you need drink to keep you in good spirits,—but you yourself well know that neither health nor cheerfulness can long continue to be the portion of a drunkard. Even so far as this world is concerned, how necessary is it that a man should be sober in order that he may prosper. But, when we think on the other world, can we help recollecting that the drunkard is wasting not only his body and his goods, but his immortal soul? I need hardly remind you how often and how earnestly God has forbidden the practice in scripture. Of all strong drink we find it observed by Solomon, Prov. xxiii. 32, that 'at the last it biteth like a serpent and stingeth like an adder.' 'Woe unto them, (saith Isaiah, chap. v. ver. 22,) that are men of strength to mingle strong drink.' 'Woe, (he says again, chap. xxviii. ver. 1,) woe to the crown of pride, to the drunkards of Ephraim.' All the other prophets are full of the same declarations, and the texts in the New Testament are still more awful. 'If that servant (saith our Lord) begin to say in his heart, my lord delayeth his coming, and begins to beat the men-servants and maids and to eat and to drink and be drunken, the lord of that servant will come in a day when he looketh not for him, and in an hour when he is not aware, and will cut him asunder, and appoint him his portion with the unbelievers.' 'Take heed, (He says in another place) lest your hearts be overcharged with surfeiting and drunkenness, and so that day take you unawares.' In the same manner St. Paul, in his epistle to the Romans, bids us 'walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying,' where you see he puts drunkenness down in the same list of crimes with whoredom and quarrelling, and puts it first of the three because, indeed, it generally leads to the other two. Thus also we find in Gal. chap. v. ver. 19, 20, 21, drunkenness classed on the same footing with the very first sins, and those most hateful to God, such as idolatry, and witchcraft, and murder. These things will prove to you that a fondness for strong drink is no trifling matter; that it is a crime marked with

the Almighty's heaviest displeasure, and for which, no doubt, a very grievous punishment is in store in another world. Do not suppose, my good friend, that I name these things to you out of disrespect or a desire to give you pain; we have long been neighbours, and you have been a kind and friendly neighbour to me. I sincerely esteem you and wish you well. But it is because I esteem you and wish you well that I send you this long letter; and now I earnestly desire to call upon you as with a voice from the dead, to the number of whom, in my long and perilous voyage, I may perhaps be added, to desire you to lay these things to heart, to fly from temptation, and to remember that your health and prosperity, your life and immortal soul are in danger if you do not fly from the sin which does most easily beset you! God bless you and guide you! May he turn your heart to see the things which belong to your peace, and give you in this world, grace and happiness, and in the world to come, everlasting glory.

My best wishes are with you! Believe me ever your sincere friend,

REGINALD HEBER.

POETRY.

[From the "Boston Centinel."]

I know of no anecdote in history, not even the "et tu Brute!" calculated to take a deeper hold on the feelings, than that of the unfortunate astronomer Bailly. Without sufficient clothing to protect him from the cold and rain, he was led to the place of execution with circumstances of peculiar ignominy. Perceiving him to tremble, the executioner sneeringly said: "Tu trembles, Bailly,"—he calmly, but contemptuously replied: "Oui, mais c'est du froid!" I hope I have not degraded the sentiment by the following application of it.

THE DYING CHRISTIAN.

You tremble, Christian!—Yes, the strength
Is ebbing from my frame;
The feeble body sinks at length
To earth, from whence it came.

You tremble, Christian!—Yes, at thought
Of children I must leave;
Of snares for youth with danger fraught,
And traitors who deceive.

You tremble, Christian!—see the tears
Suffusing yonder cheek,
For *her* this heart is filled with fears
No utterance can speak.

You tremble much!—ah, yes, for now
The Autumn wind of death
Is gently shaking life's last bough,
Whose leaf shall feel its breath.

How peaceful, Christian, you have passed
To realms to us unknown!
No cloud of fear by doubt was cast
To shade the soul ere flown.

Farewell then, Christian, yet 'tis vain
To say farewell to one
To whom the change at death is gain :
His cares, his pains are done.

Bestow, thou Source of life and light,
This blessed faith on all,
Before the soul shall sink in night,
The failing body fall.

May nature only feebly fail,
Nor fears our faith appal,
When Death's dim shades the soul assail,
Which shortly shrouds us all.

RELIGIOUS INTELLIGENCE.

By letters recently received from our respected and esteemed Bishop, it appears, that he has been the guest of the Bishop of London, at Fulham, for two days, during which he had an opportunity of hearing that prelate preach at his Chapel both morning and afternoon of the Lord's day. Of the Episcopal residence, he says:

"Part of it, perhaps the greater part, is very old. Bishop Porteus made some additions and improvements, and the immediate predecessor of its present occupant (now the Lord Bishop of Canterbury) many more. He erected, especially, a room for a library, which is elegant and spacious; and either he, or Bishop Porteus and himself, by considerable trouble taken at different periods, adorned this apartment with a collection of the portraits of all those who, from the Reformation, have successively filled this important See. Ridley, you know, heads the venerable line. The building seems, although by no means elegant, very spacious and commodious; and, I believe, the present Bishop, who is eminently 'given to hospitality,' has added to its accommodations."

He has also been invited by the Archbishop of Canterbury to visit Lambeth, and has passed some days at Farnham with the Bishop of Winchester. It affords us great pleasure to have it in our power to gratify our readers with the following extract from one of the letters above referred to.

"On taking up the paper on the morning of the 27th of June, I found that a meeting was to be held the next day, of 'The Society for the Propagation of the Gospel in Foreign Parts.' This intelligence was as unexpected as it was agreeable. I immediately determined, if possible, to obtain admission to this meeting, and witness its transactions. The difficulty arising from the want of acquaintance yet made with any of the clergy in London, was soon obviated by an introduction to a respectable lay-member of the Society, who kindly undertook to be our escort to the Committee Room, where the bishops, the officers of the Society, and others, were to assemble before the hour of business. Here we found and were introduced to the Archbishop of Canterbury, the Bishop of London, the Bishops of Bangor, Winchester, Bristol, (Dr. Gray, the author of the 'Key,') Landaff, and others; the Rev. Daniel Wilson of Islington, the Rev. Mr. Hamilton, Secretary of the Society, Mr. Norris, and many whom it was variously interesting to us to see. The Bishops of Nova Scotia and of Quebec were also present; and it is probable that this general meeting, which is commonly held at quite another season, had been appointed to be held at this time, in order that the important information which these bishops had to lay before the Society of the extensive use which they had made of the benevolence of the Society in their dioceses, and of the continually increasing

demands upon it, occasioned by the yet unsupplied necessities of their growing population, might be brought to operate in aid of the call upon the public for new and additional subscriptions, rendered indispensibly necessary by the multiplied engagements, for which much more than the income of the institution has unavoidably been pledged.

"The Archbishop of Canterbury having taken the chair, in a large and commodious room, the use of which had been obtained for the meeting, the business of the day was opened by his Grace with a few observations on the objects of the meeting; after which the report was read by the Secretary. It was a highly interesting account of the proceedings of the year, and of the state of the funds of the Society; its prospects and necessities. The business of the meeting had been, of course, arranged according to custom, in the Committee; and the appointments made of those who were to move, and second, and support the several resolutions. The Bishop of Winchester spoke to the first resolution which he moved, and it was gratifying to have an opportunity thus afforded us of observing the character of this amiable and excellent prelate's speaking. When he sat down, there was some interruption offered to the course of proceeding, by a person who was supposed to be deranged, but whom I took for one of the political demoniacs of the day. He wished to be heard at this early stage, because his object was to object to any application to the public, for money, by the Society, least the claims of the suffering Irish, now requiring all that could be had, should fall short of their merited attention. The man not being a member of the Society, or a stated contributor, had, of course, no right to be heard, and was required to sit down. Some time after, when the Bishop of Landaff, Dr. Copleston, had very forcibly addressed the meeting, this man again rose and insisted on being heard; pertinaciously keeping the floor, and addressing himself to the chair, in spite of the clamorous indignation of the meeting forbidding him to be heard. At length, nothing would serve but the actual exclusion of him by force. The President and the Bishops preserved a moderation and forbearance, truly dignified and Christian-like. The Archbishop acted with admirable firmness and self-possession; and some few remarks of a soothing nature wisely addressed to the meeting, by the Bishop of London, brought every thing to the calm necessary for the prosecution of the business of the day. The Lord Mayor of London, Sir Thomas Acland, and some other distinguished laymen were among the speakers. Sir Thomas Acland spoke on the motion of a resolution relating to the Society's West-India business, the Codrington estate. The resolution went, of course, to approve the conduct of the Society in pursuing a plan tending to ameliorate the character and moral condition of the negroes, who are their slaves, by means of religious instruction and such literary education as they may be capable of, before proceeding to any measures of emancipation. You are aware of the state of public feeling in this country, or rather of the existence of a fashion of opinion, in relation to the West India slavery, which requires to be dealt with very wisely, that it may not become absolute madness. Much wisdom seems to me to characterize the proceeding of the Society, relative to this difficult and delicate subject; and it was peculiarly interesting to find the Bishop of London appointed to bring all his weight of character, talent and station, to bear in favour of the course which the Society is pursuing. He spoke in seconding the resolution moved by Sir Thomas Acland, with the happiest effect. All that he said was most happily received by the audience, (among whom, of course, were none of the enthusiasts or fanatics of the day on the subject of emancipation); and it was pleasing to see that so respectable a meeting of English gentlemen and clergymen were moderate enough to approve what he said; and to applaud it, instead of calling for a renunciation by the Society of all that is conducive to the real good of the slave population, as well as just and sound in policy as to the political relations of the West-India colonies and the parent country. I have not time to relate any further of the proceedings of the day. You will, of course, conceive that it was to me a gratification which no words could possibly express, to find myself present at a meeting of this venerable Society, the author of so much moral good to South-Carolina, and to which, under God, our Church there looks with reverence and affection, as its nursing mother. No where on the earth has it done more good, than it did in our little portion of Christendom. I should not forget to mention, that both the Bishops of Quebec and Nova Scotia addressed the meeting after resolutions moved in acknowledgment of their zealous and able services, in a manner greatly interesting.

"There are considerations of delicacy which forbid the naming of individuals of the clergy of the Church of England, from whom we have received attention. I must content myself with saying, that we have received civilities of the most gratifying kind from all to whom we have been introduced, under circumstances admitting of their extending them. The best character of feeling possible everywhere exists among them with respect to our Church; nor have I heard a word expressive of any other. Courtesy, and hospitality too, are certainly characteristic of them as a body, in a very striking manner. I shall never lose the impression of the kind and friendly treatment which has in every instance, so far as my introduction among them has gone, been extended to me by the clergy of the Church of England. Nor can I forbear to assure you of the deep and affectionate respect which their character has induced in my mind. At the Bishop of Winchester's, I witnessed an Ordination of twenty young men. The deepest sense of the obligations assumed, seemed to me to possess the minds of all of them; and, I am sure, if it did not, it was not the ordainer's fault. More pains and care, not to lay hands carelessly and unknowingly, could not be used. For two days previous to the ordination, I was present with the Bishop and candidates; and the memory of the occasion must ever remain with me, incorporated with the best affections and happiest feelings of my mind."

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The periodical paper of this general institution, is an interesting and inciting document. In the plate prefixed to it "an affecting representation is furnished, of the awful effects of that system of idolatry and superstition which enchains the mind, and debases the character of millions upon millions in India." Reader, "on perusing the accounts connected with this print, you have also been convinced that there is a remedy, an *all-sufficient* remedy for these tremendous evils; that the gospel of Jesus Christ has but to exert its enlightening and sanctifying influence in those lands where heathenism prevails and Satan reigns triumphant, and our miserable fellow-creatures will be seen abandoning with detestation, the abominations which hold them captive, and becoming holy and happy beings."

With respect to the North-American Indians, we are informed: "The Menominees, for whose benefit the mission at Green-Bay is especially intended, (though others are not excluded from its advantages) consist of about three or four thousand individuals, widely scattered. They are total strangers to all those truths which the Bible reveals—most emphatically knowing not God, nor the things which belong to their peace. It has been affirmed by some who have had opportunities of becoming acquainted with their peculiarities, that in the mad moments of triumph over their enemies, they are guilty of the terrible practice of cannibalism."..... "By 'a little leaven, may the whole lump be affected'—could we but send back to these benighted and sin-enslaved parents, a few of their sons and daughters, with minds deeply imbued with the principles of the Christian faith, and with hearts regulated and sanctified by the operations of divine grace, we should be almost disposed to regard our enterprise as accomplished."..... "The number of children at present in the school as boarders, is 63. These are from the Menominee, Chippewa, Oneida, Ottawa, Stockbridge, Sioux, and Winnebago tribes. They are instructed in the usual branches of an English education, viz. reading, writing, arithmetic

and geography. In addition thereto, it is contemplated to teach the girls housekeeping, sewing, knitting, spinning, and weaving; and the boys farming and the mechanic arts, as soon as persons can be procured for the purpose. Applications for admission have of late become so frequent, that the Executive Committee have authorized the superintendent so to enlarge the establishment, as that it may accommodate two hundred scholars with their teachers." The salaries of the missionaries amount to \$950, and when a farmer is engaged they may reach to \$1200, or \$1250.

It has been resolved by the Executive Committee: "That Missionary Associations, Sunday School Societies, &c. be solicited to educate Indian children at Green-Bay, with the promise of the liberty of giving names when circumstances permit: it being understood that this privilege is to be extended to such institutions only, as have contributed, or shall contribute thirty dollars, with the assurance that this aid shall be continued annually, until the child leaves the school.

As to the Greek Mission we have, too, letters from the Rev. Missionaries (Robertson and Hill). They say: "The favour of the people at large is ours. The clergy generally seem friendly. Every where we meet with civility, and facilities are often afforded us by those who are in office. Upon our first arrival all our furniture and other effects were landed without duties. Since then, Mr. Bingham has arrived with our presses and other articles, for which we had sent—still no duties were required. Brother Hill had occasion to go, for two days, to Smyrna, on business. On his return, the usual week's quarantine was nearly one-half lessened. We could almost grow vain with the compliments which we continually hear repeated from every quarter, and from all classes, in regard to our native land, its liberty, education, civilization, and above all, its disinterested love for Greece." . . . "We tell the Greek Christians plainly, that we recognize them as an Apostolic Church, and should be sorry to see the integrity of their Church violated; that our object is to diffuse light around us, and not to form any new sect; that our Church, planted originally by an Apostle, or at least in apostolic times, in Great-Britain, have the same orders of ministry with their own." . . . "For the benefit of our families, as well as our individual comfort, we hold a regular service, morning and afternoon, every Lord's day, in our own rooms. We may, therefore, use the apostolic style, and speak of the Church in our own house. We have frequently also Greek friends present with us. It produces a happy impression upon them, to see us so regular in religious duties, and the impression is increased, by their learning that we observe also the leading fasts and festivals of the Church. This latter, of course, is not the case with Missionaries of other denominations." . . .

"Mr. Bingham is just putting to press our first tract. It consists of two extracts from a little Greek volume of devotions and meditations. One is on the observation of the Lord's day and Festivals; and the other on prayer. They are simple and level to the lowest understanding, and the matter is very pious and useful. One of

our Greek friends is translating for us, in token of friendship, 'Conversations with a young Traveller,' a tract much needed for the better educated youth of the country."

Mr. and Mrs. Hill have been teaching English to a few scholars, and have begun a religious course of study to fit them for their office.

Vermont.—Convention met August 21. An application to the Convention of the Eastern Diocese for a separation, was unanimously resolved on, and a vote of concurrence in the resolution of the Massachusetts Convention in regard to the retention of Bishop Griswold in that State, was passed, with an expression of regret that circumstances should have justified their relinquishment of their connexion with their prelate.

Florida.—Mr. Seneca G. Bragg is expected after his ordination, which will shortly take place, to proceed to Tallahassee to act as the Missionary of the Domestic and Foreign Missionary Society.

Massachusetts Episcopal Theological School.—It is expected that under two of its Professors, Rev. Messrs. Hopkins and Coit, it will go into operation in the present month.

In the 'Banner of the Church' is an article to shew that this institution is called for by the circumstances of the "Eastern Diocese," and that it will subserve the prosperity of our Church in general. In candour we must say we are not convinced by the ingenious reasoning of our friends. One Seminary is sufficient for a Church that has not more than *seventy* candidates for holy orders, and it would be sufficient if that number was quadrupled. If the Church has pecuniary resources more than sufficient for one Seminary, let the balance be given to kindred objects, Sunday Schools, Missionary, Bible, Prayer Book and Tract Societies. There is, confessedly, a great deficiency of clergymen. Why should any of them be taken from the field of parochial usefulness to be placed in a school that is not needed? Such are the facilities of travelling, that with little expense of time or money a candidate from any part of the Eastern Diocese can be conveyed to our central school. The little, comparative convenience of having a Theological School nearer him is not to be named in opposition to the other considerations to which we have alluded. And are we also to overlook the unequalled advantages of having our clergy educated at one Seminary, whence being of one mind and one heart, and speaking the same thing, (for difference of phraseology is a fruitful source of theological dissention) they may go forth as a phalanx against the "common enemy?"

The resources of the Church, whether of money, talent, learning, or zeal, are not so abundant that we can afford to misapply them. But let us be especially careful not to endanger "the principle of unity."

Bishop elect of North-Carolina.—A very interesting correspondence between the Vestry of St. Luke's and its late Rector, Dr. Ives,

has taken place on the occasion of his resigning. He says: "My election to the episcopate of North-Carolina; so unexpected, so unanimous, and in some respects providential; has presented a consideration of duty to my mind, which, as a minister of Christ, I have felt myself not at liberty to resist. I have communicated, therefore, my willingness to accept this high and most responsible trust. In doing so, I shall be believed when I say, I have taken the most trying and painful step of my life. Nothing, if my heart does not greatly deceive me, would have conducted to this step, but a clear and almost irresistible conviction of its being the dictate of the divine will.

"The awful, the anxious, the difficult office of a Christian Bishop, I never coveted. A mitre has never been an object of my desires. I have seen too much of the cares and anxieties connected with it, in the case of my dear, departed father-in-law, ever to sigh for its honours: but God's will be done."

In their reply, they say: "We have, indeed, no reason to doubt that the office to which you are called, was, by you, unsought and undesired; for we perceive no motives which could have urged you to determine upon the change which you are about to make in your situation, other than the most disinterested zeal for the welfare of the Church to which you belong, and the most anxious desire to extend the blessings of that religion, in the cause of which you have shown yourself so faithful a minister. As respects the comforts and enjoyments of this life, the sacrifice you are about to make is, in all probability, very great, and such as would deter a mere worldly mind; and, while we lament the necessity of the measure, the prompt and decided manner in which you have resolved to do what you think to be your duty, increases the respect which we already feel for you."

Notice to Candidates for Holy Orders.—The Directors of the Connecticut Church Scholarship Society have resolved to place on the list of beneficiaries, *all* approved candidates who may apply for assistance, trusting for the blessing of God on their endeavours to procure for them the means of support. Let no one in future say that he was prevented by poverty from preparing himself for the sacred ministry. The education of the Protestant Episcopal General Theological Seminary is *gratuitous*, and the effect of the above resolution is to make maintenance, while engaged in studying for holy orders, also *gratuitous*. It is a noble resolution, honourable to the Church, and "God, even our own God will give it his blessing."

Signs of the times.—In the great commercial metropolis of our country, one publisher, to attract patronage to his paper, gives notice, that he has incurred great expense by the purchase of a vessel, &c. for the express purpose of collecting news on the Lord's day. Another publisher declares it to be a slander that he has joined the association of newspaper proprietors, who had resolved

to reverence the holy day, so far as to suspend thereon the business of their offices; and is very particular in assuring the public, that he will have his office open, and conduct its business on *every* day of the week. These facts indicate a very unsound state of public opinion.

Thirty years ago violations of the Lord's day were at least behind the curtain. Unblushing declarations, like those above referred to, would have interfered with the success of any paper, and injured the character of any editor. A crisis has evidently arrived, when they who are on the Lord's side, when the friends of the sabbatical institution, which is identified with the existence of religion, must make a stand, and both by their example and influence guard a holy custom, which unbelievers, very consistently, are zealously and perseveringly endeavouring to undermine and abrogate. It has been for some time past and will continue to be a special object of the *Gospel Messenger* to lay before its readers, considerations in favour of the universal and perpetual obligation, and the civil and religious advantages of the Lord's day.

London Society for the Propagation of the Gospel in Foreign Parts. At the annual meeting, June 28, among the persons present were the Archbishop of Canterbury, the Lord Mayor of London, several other Bishops and Lords, and Bishop Bowen of South-Carolina. The report states the object of the Society to be the maintenance of a body of clergy, catechists, and schoolmasters throughout British America, and the diffusion of Christian knowledge in Hindostan. There are 146 clergymen now in the employ of the Society.

Society for Promoting the Observance of the Lord's Day.—It was instituted in London, in February, 1831. A number of admirable resolutions were passed, expressive of the divine authority and perpetual obligation of the Lord's day; of deep regret at the attempts made to impugn its authority, and at the frequent violations of it; of a conviction that the public welfare depends on its observance, and of a determination to set an example in this respect. The means proposed are to diffuse information on the subject by books and tracts; to correspond with similar societies; to encourage the forming of new ones; and to petition the legislature to repress the open violation of the holy day, and to protect the Christian worshipper in the peaceful exercise of his duties.

Seamen.—This class are receiving more and more spiritual attention, in Great-Britain. In about two years the 'Prayer Book and Homily Society' have distributed among them 2629 Prayer Books, and 2700 Homilies, and visited 1743 vessels in the Pool and at Gravesend. A large number of the public vessels have also been supplied with the formularies of the Church.

Liturgy.—It has been recently translated into the Chinese language, and also into that dialect of Indian called Indo-portuguese;

the former version was made by the Rev. Dr. Morrison, a Presbyterian minister, and the latter by the Rev. Mr. Newsterd, a Methodist clerical missionary.

The Sabbath Protection Society.—Petitions to Parliament for a new and more effective law to put an end to Sunday traffic, have been numerous signed in all the districts of the metropolis, and will be presented as soon as the Reform Question is settled.

Four Days Meetings.—"Having attended, (says a correspondent of the 'Connecticut Observer,') not less than ten of these meetings, we have not, in a single instance, seen the Bible opened for any other purpose than as a convenient staging or place on which to lay the sermon." This is the testimony of one not to be suspected of injustice to the denomination of Christians by whom the kind of meetings above named has been chiefly patronized. How different would it be in the Church! Ten 'four days meetings' are forty days. Take, for example, the services appointed for the 'forty days of Lent.' He who should attend them would hear read, supposing that there were services in the mornings only, in addition to the Epistles, Gospels, and shorter portions of scripture, forty chapters of the Old, and forty chapters of the New Testament; besides at least one hundred of the Psalms of David! If there were a second service in each day, the number must be doubled—eighty chapters of the Old, and eighty chapters of the New Testament, and the whole Psalter once, and fifty of the Psalms a second time! Truly the Church is 'a witness and a keeper of Holy Writ,'—THE PILLAR AND GROUND OF THE TRUTH!"—*Banner of the Church.*

NEW PUBLICATIONS.

Christian Education: being an Address delivered after a Public Examination of the Students of the Institute at Flushing, L. I.; July 28, 1831. By the Principal, the Rev. W. A. Muhlenburg.—This address derives its chief interest from being a prospectus of the very laudable attempt to conduct a school, on Christian principles, and a report of the degree of success which has attended the experiment, which has now been in progress three years. "Doubtless (says the author) in many other institutions there is more or less of Christian education. But even in these it is so generally a secondary object, that a classical seminary professing to aim primarily at a Christian character, may be allowed a claim to originality."

The aid of emulation it appears is dispensed with, for says the author: "In our anxiety to promote diligence in study, we have never forgotten, that there is something else to be secured of higher consequence than any acquisitions of mere human learning. Hence no incentives to exertion have been proposed but those of the purest character. No prizes have been offered to distinction, nor any of the ordinary methods adopted of exciting a spirit of rivalry. The degrees of the scale, by which standing in scholarship is graduated, are fixed, and have no reference to the pupils as compared with one another."..... "No other inducements to industry are proposed, than such as arise from the gratification of parents, the prospect of usefulness and respectability in the world, and above all the approbation of conscience."..... "What Christian parent would wish his son to be a linguist or a mathematician, of the richest acquirements or the deepest science, if he must become so by a process, in which the improvement of his religious capabilities would be surrendered, or his mind accustomed to motives not recognized in the pure and self-denying discipline of the gospel. Not that such discipline is

unfriendly to intellectual superiority; on the contrary, the incentives to attain it, will be enduring, and consequently efficient, in proportion to their purity. The highest allurements to the cultivation of our rational nature, are peculiar to Christianity. Hence, literature and science have won their highest honours in the productions of minds most deeply imbued with its spirit." The result of this banishment of a questionable stimulant is encouraging. "I presume, the degree of application in the Institute, on the whole, and the particular instances of extraordinary industry, which might be named, would be considered creditable in any of those schools in which the stimulants we reject, are the most copiously administered."

Much attention is paid to religious improvement. "Pains have been taken to give interest to the services of the Chapel, and the decorum with which these have been attended by the students has been peculiarly gratifying. The regular and private reading of the holy scriptures has been a prescribed duty, and provision made for it in the daily routine of business. Portions of the inspired volume have been explained, after having been committed to memory, weekly; as also the catechism and services of the Episcopal Church. The observance of the Lord's day has been enforced, on the one hand, with a moderation which perceives the danger of rendering its duties tedious and irksome; yet on the other, with a strictness which would guard against the opposite and more common error, of allowing it to relax into a mere holiday for indulgence and amusement. With this view, the tasks of a sacred character required on Sundays have been light, while alluring and persuasive methods have been varied and multiplied, to induce a profitable employment of the time not appropriated to devotional exercises." Visits on *Sunday* are not received. In the three lowest classes "the New Testament, and parts of the Old Testament, the catechism and liturgy of the Protestant Episcopal Church, forms the subjects of stated and systematic instruction." In the four upper classes the study of the holy scriptures is continued, and in addition Porteus, and Paley, and Grotius's Evidences of Christianity, Paley's Natural Theology, Gray's Key, or Horne's Abridgment, and Lectures on the Church Catechism by Bishops Secker and White. "The decidedly Episcopal character of the school is now sufficiently understood and approved of by the public, so that any further vindication of it is superfluous. The assurance formerly given, however, may be repeated, that in supporting this character, there is nothing of the spirit of bigotry. The pupils are taught to regard the great doctrines of Christianity as of infinitely superior consequence to any of its particular forms, while, at the same time, they are shewn the mistake and danger of the liberality which treats the varieties of creed and worship as matters of indifference. Their education in this respect is calculated to cherish an enlightened preference for one among the Churches of Christendom, certainly not the least worthy of their affections, and thus to attach them to a home in the religious world, which may prove the ark of their salvation."

As to the discipline, we are told: "Whenever a pupil has proved refractory, injurious to his companions, or too troublesome to his instructors, he has been separated by dismissal or otherwise from the Institute." Of the one hundred and three on the roll, twelve have been stricken off in this way.

As to the course of studies, we have these remarks: "This proceeds upon the established opinion, that the classics and pure mathematics afford the surest groundwork of solid education."..... "Our country, it is to be hoped, will always support schools, by which the rising character of her literature may be maintained, and the genius of her sons cherished and invigorated at the ancient fountains. As one of these, the Institute ventures to present its claims, and accordingly lays the basis of the superstructure it would rear, in the discipline which is derived from ancient literature and mathematical science."

The following remark we respectfully submit is liable to misapprehension: "Their (the pupils) voluntary meetings for prayer and mutual edification," &c. We cannot doubt that these religious meetings are conducted on Episcopal principles; that they recognize the divinely instituted distinction between clergymen and laymen; that they are always attended by some clergyman; in short, that they are not the prayer meetings (technically so called) where the layman officiates as if he was a clergyman; and any one present, whether qualified or not, has a right, in his turn, to lead in prayer and exhortation. We trust in the next edition of the prospectus the remark will be explained, so as to prevent any misunderstanding.

Laudari a laudato is the high reward which this very meritorious institution has received, for, remarks Bishop White in a late address, "the Church will find in it an efficient agent in the sustaining our holy religion, and a source of supply to our ministry."

In expressing our admiration, and hearty desire for the increase and lasting prosperity of this Christian Institute, it is not necessary to say, that we do not recommend it to those *Christian* parents who can have their children educated *under their own eye*; and in this respect the worthy Principal perfectly concurs in opinion with us, for he says: "Great as are the latter, (*viz.* the advantages of a public school) they can never render it a substitute, in the nurture of the gentler virtues, nor in the preservation of simplicity and purity of character, for the sacred and refining influences of a Christian home."

To those Christian parents who *will* send their children to be educated abroad, and to those irreligious parents who perhaps ought to do so, we cheerfully and earnestly recommend an instructor who holds these enlightened and pious sentiments: "In the formation of moral character from fourteen to eighteen, or thereabouts, is the most critical period of human existence. It is the great moral climacteric. At this age, when conscience and reason are so seldom listened to amid the frolic of the passions, young persons require all the counsel and care which solicitude in their welfare can afford. At no time, either before or afterwards, is affectionate, parental vigilance of such vital importance. When this perilous season is passed abroad, let it be where there is some substitute for such vigilance, not where there is an entire want of it, and amid unusual exposure to temptation."

The Banner of the Church.—The two first numbers of this new, Episcopal, periodical, published weekly at Boston, which we have seen, authorize the belief that it will be a very creditable and useful auxiliary in the great cause of "evangelical truth and apostolic order." It contains the first of a series of papers which promise to be highly interesting and valuable on the very important subject of "Christian education." The editors are to have no compensation, but on the contrary, if the work fails to receive patronage, are to pay half of the loss. To render it generally accessible, it is put at the low price of *one dollar per annum*. The very appropriate motto is, Psalm xs. 5.

The Claims of the Hebrew Language and Literature: in three Lectures, delivered in the Chapel of Columbia College, 1831. By Samuel H. Turner, D. D. Professor of Biblical Learning and Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church, and Professor of the Hebrew Language and Literature in Columbia College.—It is the purpose of these sensible, learned, unpretending lectures, modestly to claim for Hebrew literature a place in a collegiate course of study. The advantages which a clergyman will derive from a knowledge of the Hebrew, will not be questioned; but our Professor takes higher ground. He traces the neglect of Hebrew on the part of the *liberal scholar*, to a prejudice originating in a contempt for the Jewish people, and in an ignorance of their language, and of the treasures of which it is the key. So far from its being a poor language, he declares, and in our country few are so qualified to judge, that "for communicating thought and producing impression, no language is more poetic." "It abounds with forms of speech strongly expressive of action, and thus it gives life, animation, and feeling to every thing."

To the objection that it wants originality, he replies: "What people can boast of customs, laws, usages, science, and arts, which are all its own; all independent of foreign influence; all of native origin and growth? Such an idea of a literature absolutely independent, is preposterous."....."To constitute originality, it is sufficient not to be slavishly imitative, to have commingled with the foreign and borrowed idea one's own thoughts, the property of one's own mind, so as to incorporate the native and the exotic into one homogeneous and beautiful plant, adapted to the soil in which it is to flourish, and to the air by which it is to be vivified and brought to maturity. And in this sense were the Hebrews, in the whole compass of their literature, so far as we are able to judge, highly original. Their thoughts are their own, or at least the legitimate legacy bequeathed to them by the patriarchs, their ancestors; the language in which they are expressed is theirs; common with some neighbouring tribes; the figures by which they are

illustrated and made prominent are peculiarly their own, being borrowed, in general, from their beautiful and varied scenery, their history, their occupations, and their laws and usages both political and religious."

In answering the third objection, that Hebrew literature is so limited, the author reminds us, how precious is the "one book" which we have, by a very brief but judicious abstract of Jewish history, and by alluding to "the venerable monuments of remotest antiquity which it has preserved to us; the notices, however brief, of nations and communities and laws of earliest times, of which no other sources of information are extant; the sublime truths, whether civil, or moral, or religious, which it teaches us, and to which it is not rash to say, that nothing in all antiquity is comparable; and that poetry, melting the very soul, touching as the strains in unison with which unaffected nature vibrates, or sublime and elevated as the lofty subject whose operations and blessings it commemorates, or awful and dignified in its simplicity as the tremendous majesty of Him, whose infinity it strives to adore."

The fact, that some scholars after pursuing the study for a time, have abandoned it, is attributed by our author to the defective grammars and lexicons which till lately existed. "Anxious to facilitate the acquisition of the Hebrew language, they have made it the most indefinite of all languages. The student may, perhaps, conjecture the right meaning of a word out of the vast number that it bears, but he has no means of arriving at certainty except the context, which is too often inadequate to enlighten his darkness. Let him read—I speak from experience—let him read a large proportion of the Hebrew Bible according to this system, and he will find on reviewing it, that his knowledge is gone almost as soon as it is acquired, and that all is confusion and uncertainty. No wonder then that the student, finding he cannot secure the prize which he supposed himself to have nearly won, grows weary of the effort, and abandons the pursuit."

To a fifth objection, viz. "that to introduce the sacred books of the Hebrew Scriptures into any course of education not exclusively theological, would tend to diminish the reverence which ought to be felt for the holy volume as the inspired word of God," the Professor replies: "Let us inquire who they are that do really hold this sacred volume in estimation? Is it they whose reverence for it is so profound, that they always keep themselves at a respectful distance from it, and have never formed a tolerably correct acquaintance with its contents? Surely to look at the Bible remotely, is not to reverence it. The views it exhibits and the truths it comprehends, are communications to us from God, infinitely interesting to us as his rational and responsible creatures. They concern our religious principles and practice here, and our happiness hereafter. Of course, we are under the strongest obligations to become well acquainted with them. Who shows most respect for his Bible? the man who puts it in his library, or suffers it to lie on his parlour table unopened, or he whose daily practice is to read it, and to become familiar with its contents? The question admits of but one answer. To respect the communications of heaven is to know them well, and sincerely to delight in them."

"And is it imagined, that our reverence for the scriptures must be diminished, because we read them in the original languages, and not in the version commonly received? This is preposterous, and for that very reason does not deserve refutation. Whence then is this diminution of reverence to spring? From looking with closer inspection and keener insight than ordinary into the holy scriptures, as God himself has given them? Infidelity indeed might willingly advance such a sentiment; and it has been said by the German philosopher, Kunt, that 'a holy book acquires for itself the highest respect with those who cannot read it, or at least cannot gain from it any connected idea of religion.' But nothing can be farther from the truth. Such a sentiment is a libel on the holy scriptures. The more we look into the volume of inspiration, the clearer and brighter do its contents become; the more harmony do we see among all the parts; the more majesty in the whole; in one word, the more that proclaims its author. In proportion as we learn to view its exhibition with our own eyes, and to judge for ourselves of their relative importance and magnitude, it is very possible, indeed it is but too probable, that we shall abandon some sentiments previously cherished, and modify many others. A study of the scriptures may indeed diminish our complacency in other sources of instruction, but not our respect for that 'wisdom which cometh from above,' and 'is a fountain of life to all who seek her.'

Example is brought forward to enforce the views here unfolded. "Since such men as Newton and Locke thought the hours profitably spent which they devoted to the study of the Bible, no votary of philosophy need blush to imitate the example of men before whose capacious intellect nature and universal history lay open. And while it stands on record, that a scholar so elegant and profound as Sir William Jones, could discover nothing in the whole compass of human eloquence or poetry comparable to the contents of the Bible; it cannot be thought enthusiastic to coincide with an author more than once referred to in this lecture,* when he says, that 'the inspired writings of the Hebrews would be universally read and appreciated, if it were only known what treasures they contain.'"

"My knowledge of the Hebrew language, (says Luther) is but limited, yet I would not barter it for all the treasures of the world."

They who have yielded to the considerations urged in these lectures will be gratified by this encouraging statement. "If the student can make up his mind to proceed deliberately at first, to secure a thorough acquaintance with the leading forms and principal inflexions of the language; although indeed in the commencement his progress may be slow, yet he will soon find that the perplexities in which he seemed to be involved are gradually and surprisingly unravelled, and that what originally seemed to be impenetrable darkness and confusion, assumes the appearance of clearness and order. Such an application, continued three or four hours a day for six or eight months, is sufficient to enable a learner of tolerable capacity to read the historical parts of the Bible with occasional reference to his grammar and lexicon, and to furnish him with materials for an extensive acquaintance with the sacred literature of God's ancient people."

(To be continued.)

The Foundation and Extent of Duty: an Address delivered at the Commencement in the General Theological Seminary of the Protestant Episcopal Church in the United States. Held in St. John's Chapel, New-York, on the 1st of July, 1831. By the Right Rev. Henry U. Onderdonk, D. D. Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.—The opposite errors of the mere moralist, who supposes that a man may be in favour with God, (a "good man," to use the phrase) without a spark of piety; and of the enthusiast, who thinks if he loves God, he need not be very particular about doing justice, and loving mercy, and about complying with the positive institutions of religion, are logically exposed in the address before us. This is an unanswerable statement: "Virtue and piety, in all their branches, are integral parts of one system; both are essential; neither, nor any part of either, is, or can be, redundant. No duty of meekness, of purity, of honesty, of benevolence, may be dispensed with; and as little may we omit faith in Christ, heavenly-mindedness or the new heart, prayer, the sacraments, and union with the body of Christ, and its divinely separated priesthood. All these are enjoined by the Deity. They all, therefore, are recognized by his eternal counsel, which both ordered the essential relations and fitness of things, and assigned the duties of men in conformity therewith. All these duties have thus an unavoidable claim on us, if we would secure the entire character on which alone may justly be inscribed 'holiness to the Lord.'"

The scriptures teach us that both the weightier and the lesser matters of the law are to be regarded. These ye ought to have done, and not to leave the other undone. It is not on the first table, nor yet on the second, separately, that our Lord insists; but here are his words: "On these two commandments hang all the law and the prophets." In her formularies, but more particularly in the catechism, our Church constantly reminds the people that two things are required, duty towards God and duty towards our neighbour. "What God hath joined together let no man put asunder." The terms, morality and piety, are now so well settled, that they cannot easily be misunderstood, and we should be sorry to have them rendered indefinite. The former term has reference to the obligations of man to man, and the latter term relates to what is due from man to God. But our author, if we do not misunderstand him, questions the propriety of this distinction. We agree with him that duty embraces both religion and morals. But we cannot consider it "an error to regard morals as extending only to what is due from one human being to others about him." We should be sorry to see long

established modes of speech changed; at least, we can see no reason for such a change in the present instance. The following extracts will be read with great pleasure:

"If we acknowledge that none of our good deeds are sufficient to procure our acceptance with God, but that the *whole* character of the penitent requires pardon, and that the procuring cause of that pardon is not found in the penitent himself, but elsewhere; in the atonement of the cross; we then allow no human virtue to have reached a sufficient height of excellence, and we say, in effect, to the best of men, that to the last it is incumbent on them to become better. Such considerations, seriously laid to heart, will awaken very deep humility; this will produce a tender anxiety to be less unworthy; and this anxiety will make us peculiarly watchful of both our thoughts and conduct, and will thus lead us to a constantly improving moral discipline."....."Without this holiest of sentiments, making us constantly aspire to further improvement of character, religion is unsound, and moral principle scarcely amounts to moral affection. And we thus perceive, as we also may from other considerations, that the doctrine of Christ crucified, tending as it does to produce the brightest virtue, is, as a doctrine, as a creed which we are bound to believe, and that fervently and affectionately, interwoven with the intrinsic propriety and eternal fitness of things." * * * * *

"The Church is an appointment of Christ for establishing his religion, this noble, moral system, among men, and for extending it throughout the earth. Union with the visible body of Christ is, in this view, a practical, a moral duty, ranking with that of giving countenance to the cause of virtue. No other benevolent or moral institution can compare its claims with those of the Church, since it only has a charter from God. However perverted by human mismanagement, the Church is infinitely more conducive to virtue, benevolence, and uprightness among men, than any other organization of human society."

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Treasurer reports:—

Collection at St. Paul's, Radcliffeborough, Sunday, 18th September, - - - - \$81.54

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Thursday, Sept. 1, 1831, in St. James' Church, Arlington, Vermont, the Rev. William S. Perkins, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Brownell, Bishop of Connecticut.—On Sunday, Sept. 4, 1831, in Christ Church, Hartford, Mr. Thomas S. Davis, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Meade, Assistant Bishop of Virginia.—On Sunday, August 21, 1831, Mr. C. S. Hedges, was admitted to the Holy Order of Deacons.

CONSECRATIONS.

The following new Churches have been consecrated to the Christian worship of Almighty God:

By the Right Rev. Bishop Meade.—The Church at Buryville, Frederick County, Virginia, August 19, 1831.

By the Right Rev. Bishop Brownell.—Grace Church, Saybrook, Connecticut, August 16, 1831.

By the Right Rev. Bishop Griswold.—St. James' Church, Arlington, Vermont, August 31, 1831.

CALENDAR FOR OCTOBER.

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| 2. Eighteenth Sunday after Trinity. | 28. { St. Simon and St. Jude. |
| 9. Nineteenth Sunday after Trinity. | |
| 16. Twentieth Sunday after Trinity. | 29. Anniversary of the Charleston Infant School Society. |
| 18. { St. Luke. | |
| { Anniversary of the Orphan House. | 29. Twenty-first Sunday after Trinity. |
| | 30. Twenty-second Sunday after Trinity. |